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# INDIANS

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SEPTEMBER  
1939

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UNITED STATES  
DEPARTMENT  
OF THE  
INTERIOR  
—  
OFFICE OF  
INDIAN AFFAIRS  
—  
WASHINGTON  
D. C.



After performing brilliantly since the early days of the New York World's Fair, the Indian cavalry troop is bidding goodbye to the scene of its spectacular and much publicized service. The 26 Indian youths, from Haskell and other Indian Service schools, have occupied the spotlight since the Fair opened, accompanying all distinguished visitors including the King and Queen of England, drilling each afternoon in the Court of Peace and staging some exciting exhibitions of jumping and horsemanship.

The boys were given a ceremonious farewell at the World's Fair, after which they visited Washington on their way back home. (See Story on page 5)

# INDIANS AT WORK

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ZUNI OLLA BEARER AT GALLUP CEREMONIAL, NEW MEXICO



(Photo by Frashers, Pomona, California)

# INDIANS

## AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VII • SEPTEMBER 1939 • NUMBER 1

### SIX MILLION ACRES OF LAND

One of the most baffling situations before the Indian Service is the present procedure of settling Indian "restricted" estates.

It is estimated that some six million acres of Indian lands are rendered idle and unproductive by the present heirship system, which at the same time necessitates endless bookkeeping and legal proceedings generally conceded to be beyond the realm of sanity.

Whether the present heirship system can be changed will be an important subject for discussion among Indians and Indian Service employees in the field during the next eight or ten months.

Four thousand copies of the first in a series of seven questions on what Commissioner Collier has termed "the allotment nightmare" went out recently, and as soon as recommendations begin to come in, the second question will be circulated.

An indication of the heirship situation which grows progressively more complex to the Indian and more costly for the Federal Government to administer may be seen in typical cases on file at the Office of Indian Affairs, Washington, D. C.

Chosen for its relative simplicity is the case of Lizette Denomie, Chippewa allottee N. 178, who died in 1897, leaving an es-

tate of 80 acres. Machinery was not set up until 1910 for probating those Indian "restricted" estates, title to which was held in trust by the Federal Government, and since that time the estate of Lizette Denomie has been probated five times. The last common denominator used in determining the amount of the shares in her estate was 187,110. There were 39 living heirs and 16 deceased heirs. The three heirs holding the greatest claims in the estate own 8.88 acres each, while the most recent heirs hold .11 acre each.

Another case involving the 152-acre estate of Abigail Crawford, a Sisseton-Wahpeton Sioux Indian, who died in 1897 after having three husbands, had for its common denominator the figure of 19,051,200. One heir's interest in the estate was represented by the fraction of 12,544/19,051,200.

Probate of the estate of one of Abigail Crawford's relatives has involved a common denominator running into the billionths.

The roots of the situation lie in the General Allotment Act in 1887, which broke up numerous tribal holdings into individual allotments of land, title to which was to remain in trust with the Federal Government for twenty-five years. The trust period has since been extended by subsequent legislative acts.

Thus an allotment, protected by trust title, once it has passed into the hands of heirs, steadily subdivides into smaller and smaller equities, as heirs, and heirs of heirs, increase. Individual Indians find themselves accumulating more and more minute equities, in increasing numbers of different estates, which may be isolated from each other.

Out of the resultant "crazy quilt" of Indian land holdings, an individual Indian may have neither a single area large enough for productive purposes nor the necessary legal right to lease the land. (Heirs representing 50 per cent of the equities in an estate must all be in agreement before rental may be obtained from the land.)

An example of the problems involved in such a procedure is that of the superintendent of an Indian agency who was asked several years ago to lease an allotment of 150 acres. The superintendent began writing the heirs of the estate to discover whether or not they were willing to lease their share in the land. Correspondence took place over a year with heirs who had scattered to 47 different states, Mexico and Canada, before the superintendent had proven to the interested party the impossibility of leasing the land. (Leases are usually made on a one-year renewal basis.)

Even though interests in estates are reduced to infinitesimal parts, the Indian Service is required to keep as accurate records



as possible until some change may be brought about in inheritance of restricted lands.

One of the numerous instances is the case of Ralph Shepherd, who last year wrote the superintendent of the Sisseton Indian Agency, Sisseton, South Dakota, for a valuation of his interest in an estate.\*

Shepherd's mother had willed to him one-third of her interest in an allotment of 160 acres. The appraised value of his mother's interest in the estate was three cents. Shepherd's interest then would amount to one cent. On the assumption of a five per cent per year return on his interest in the estate, Shepherd's income would be 1/20 of one cent per year. As checks less than one dollar are not paid out, the heir's ultimate heir would get his check 2,000 years from the present date. Meantime, there would be one hundred succeeding subdivisions of the heirship equity, so that the date for the first dollar check would be past eternity.

As the land may not be in use while an estate is being probated, factors contributing to delay in settlement of the estates only further complicate the question.

Although the original allotments were made shortly after 1887, it was not until 1910 that any responsibility was designated for determining heirs. At that time it was estimated some 40,000 cases were awaiting settlement.

"Hearings" held by the Secretary of the Interior have been in progress ever since to determine "rightful heirs." In these hearings the question usually arises as to whether or not Indian customs of marriage, divorce, and adoption of minors should be recognized, particularly in those instances where, for example, the marriage ceremony has died out, and no legal requirements have replaced the old customs.

Also Indian customs have varied so among the 270 tribes or bands under the jurisdiction of the Office of Indian Affairs that determination of the heirs in the final analysis usually has to rest on a mass of testimony of various witnesses, much of which is often contradictory.

The movement to simplify procedure in settlement of Indian estates began to crystallize on November 30, 1938, when Commissioner Collier distributed several thousand circulars explaining the proper execution of wills.

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\* Related in "Indians At Work", June 1938, By John Collier.

The circulars, which are part of an educational program for both the employees charged with the duty of assisting the Indian and the Indian himself, indicate certain forms the Indian may follow in making a will which will eliminate to a large extent the continual division of his lands and at the same time leave something of value to his heirs.

It has been estimated that 44 per cent of the total time of certain Indian Service employees is spent in "unproductive real estate and banking administration." This time, which ordinarily would be spent in constructive efforts to assist the Indian, is represented in salaries adding up to \$498,259 per year, based on the proportionate amount of time devoted to such operations by superintendents, four different groups of clerks, employees of the Extension and Forestry Divisions, and in some Indian communities, even teachers.

It is hoped that land use and land ownership may be greatly improved through a program which may evolve through recommendations and suggestions submitted by the Indians in response to the distribution of the circularized questions.

Nothing beneficial can result from this effort unless the Indians themselves take a vital interest and fully inform themselves. No greater service can be given by any Indian than to study the circulars carefully and contribute his ideas freely at the meetings held to discuss them.

Additional information and circulars may be secured by writing to the Commissioner, attention of the Probate Division, Office of Indian Affairs, Washington, D. C.

\* \* \* \* \*

#### WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: Cherokee Agency, North Carolina: C. M. Blair, Superintendent; Fred Bauer, Jarret Blythe and Jack Jackson. Mr. A. C. Monahan, Regional Coordinator from Oklahoma, was also a recent visitor.

Kiowa Agency, Oklahoma: Albert Attocknie, D. K. Lonewolf, White Parker, Guy Quoetone and Howard Sountoy. Pawnee Agency, Oklahoma: Frank Eagle, Hugh Eagle and McKinley Eagle.



GROVER WHALEN GIVES HIGH PRAISE TO TWENTY-SIX INDIAN YOUNG MEN  
WHO SERVED AS GUARD OF HONOR AT NEW YORK WORLD'S FAIR

Haskell Youths Enroute To Their Homes After Occupying Spotlighted  
 Position In Greeting Distinguished Visitors And Performing  
 In Spectacular Exhibitions Before Large Crowds

That American Indians belong to the future as well as the past has been dramatically demonstrated by the Indian Guard of Honor, consisting of twenty-six Indian youths from numerous tribes who are now concluding three months of spectacular service at the New York World's Fair. These young Indians, expert horsemen all of them, have with the cooperation of the Office of Indian Affairs, served as honor guard accompanying distinguished visitors to the World of Tomorrow. They have performed also in complex cavalry drills as a regular feature of the Fair and have from time to time staged jumping exhibitions that have made them one of the highlighted features of the exposition.

The troop with their leader, Captain James Lansing, stopped in Washington and were received by officials of the Indian Office, before returning home.

In discussing their departure, Grover Whalen, President of the Fair Corporation, in a letter to John Herrick, Acting Commissioner of Indian Affairs, paid high tribute to the character and service of the Indian young men.

Mr. Herrick's letter to the President of the Fair and Mr. Whalen's reply follow.



Melvin Du Marce, Dana Knight, William  
 Goslin and Richard Wright  
 (Photograph by Underwood & Underwood)

August 17, 1939

Dear Mr. Whalen:

This Office has been informed that the term of service of the Indian Guard of Honor at the New York World's Fair will shortly come to an end. The young men who compose the Guard were drawn from a number of Indian tribes; many of them are still attending school, and it is desirable that they return to their homes in time for the commencement of the next school year.

I wish to thank you for the splendid opportunity which was furnished these Indian boys by the management of the New York World's Fair. The chance to participate in the activities of the Fair, to become acquainted with a part of the country new to many of them, and to escort and meet many distinguished persons is one which they will long remember. It is extremely gratifying to be told that the members of the Indian Guard of Honor, on their part, performed their duties with credit not only to themselves but to the entire Indian people.

It is to be hoped that in returning the members of the Guard of Honor to their homes, the Fair management can route them via Washington so that they may visit the National Capital and the Indian Office. We in the Indian Office would be glad of an opportunity to meet them personally and to extend to them our congratulations on the splendid record which they have made during the past summer.

Sincerely yours,

John Herrick,  
Acting Commissioner

\* \* \*

My dear Commissioner:

I am in receipt of your letter of August 17 and wish to thank you for the splendid cooperation which you have given to the management of the New York World's Fair by permitting the Indian Guard of Honor from the Haskell Institute to play the important role that they have in the ceremonials attending the reception of distinguished guests, and police and other duties. We have found this group of

young men to be a credit to the Government and particularly to the Haskell Institute of Lawrence, Kansas. They have performed their services cheerfully and efficiently and their conduct has been exemplary. The contribution which they have made to the New York World's Fair has been a substantial one and we regret exceedingly that it is necessary for them to return at this time for their school year. We shall be delighted, of course, to route them via Washington so that your plans for them at the Capital may be carried out.

Again thanking you for permitting these Indian boys to serve with us, I remain

Sincerely yours,

Grover Whalen

\* \* \* \*

Although the majority of the boys were enrolled at Haskell Institute, an Indian Service school in Lawrence, Kansas, some of the boys come from Chilocco, and others come from Bacone, a Baptist school for Indians in Oklahoma.

The boys are mostly from Oklahoma and many have ridden horseback ever since they can remember. A number of them received specialized training in cavalry units of the National Guard.

A special demonstration of their equestrian talents recently in the Court of Peace brought the following comment from the New York Times:

"With 1,500 spectators shouting approval ... under a blazing sun and after only three days' rehearsal, the troop executed intricate turns, evolutions, and complicated criss-cross figures."

The boys rode spirited young thoroughbreds which were purchased in the South by Fair Agents especially for the



Photograph by Underwood and Underwood



use of this troop. Each boy has given his horse the name of his tribe, eighteen tribes being represented among the twenty-six boys.

Their uniforms consist of a white "10-gallon" hat, a blue coat with orange lapels, white Sam Browne belts and white gauntlets, white breeches, and black leather riding boots with chromium-plated spurs.

After four riding tests at Haskell last spring, many otherwise expert contestants were eliminated because their height did not conform with the minimum of five feet, eleven inches, or their weight with the average of 170 pounds. Good school deportment records were also among the necessary qualifications. (The average age is 20.)

Each boy has received a salary of \$30 per week, with the exception of four sergeants who received \$36 per week and acted as a sort of tribal council in assisting Captain Lansing with the budgeting and accounting. Under a signed agreement with Captain Lansing, half the boys' salaries were placed in individual bank accounts at the agencies back home.

In the troop are the following: George S. Aldrich, "Pretty on Top", Chickasaw from Eastern Oklahoma; Tommy Blackwolf, Cheyenne from Clinton, Oklahoma; Garland Blaine, "From-the-Sky-Two-Eagles-Come-Flying", Pawnee, Oklahoma; Matthew D. Brown, "Great Warrior", Creek from Bixby, Oklahoma; Lloyd Deerinwater, Cherokee from Porter, Oklahoma; Melvil Du Marce, "White Cloud", Sioux from near Sisseton, South Dakota; Wallace Fixico, Creek from Holdenville, Oklahoma; William Goslin, Chippewa from Bayfield, Wisconsin; Alvin Hart, "Black Wolf", from near Moorehead, Oklahoma; Dana Knight, "Black Night", Ponca from near Ponca City, Oklahoma; Henry La Fontaine, "Bird Boy", Cree from Turtle Mountain Reservation in North Dakota; Charles F. Merrick, "Blue Thunder", Omaha from Northeastern Nebraska; Frederick Molina, "Tucson", Delaware from Anadarko, Oklahoma; Solomon Noachtubbe, "Big Cat", Choctaw from County of Pushmataha, Oklahoma; Corbin Robodoux, Iowa from near Rulo, Nebraska; Fred Sargent, "Little Dancer", Caddo from near Lookeba, Oklahoma; Ben Shoemake, "No Belly", Cherokee from near Skiatook, Oklahoma; Allen Tahbonemah, "Big Foot", Kiowa from near Gotebo, Oklahoma; Clifford Walker, "Little Thunder", Omaha from an Indian village on the banks of the Missouri River in Nebraska; Wendal Whitehorn, Oto from near Red Rock, Oklahoma; Cecil Wilson, "Peace-Chubby", Choctaw from near Smithville, Oklahoma; Richard Wright, "Owl Feathers", Shoshone from Fort Washakie, Wyoming; Donald Wolfe, Cherokee from the Great Smokies near Ravenford, North Carolina; and Lloyd Yellowhorse, Pawnee from Oklahoma.

## ABSOLUTE RELIGIOUS FREEDOM, KEYSTONE OF BAPTISTS' CREED

Stating that the Baptists had grasped the concept of religious liberty as "the nursing mother of all liberty," Dr. George W. Truett of Dallas, Texas, President of the Baptist World Alliance, addressing the Sixth Baptist World Congress at Atlanta on July 23, proclaimed absolute religious freedom as the keystone of their creed.

Speaking before Baptists of sixty nations Dr. Truett said that they claim religious liberty, "not only for themselves but as well for all others - for Protestants of all denominations, for Romanists, for Jews, for Quakers, for Turks, for Pagans, for all men everywhere.

"Our doctrine of religious liberty in America is for all our people alike," he stated, and he went on to say that the Baptists' contention, "is not for more toleration but for absolute liberty.... toleration is a gift of man, while liberty is a gift of God."

He said the "astounding fact of ghastly persecution, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization."

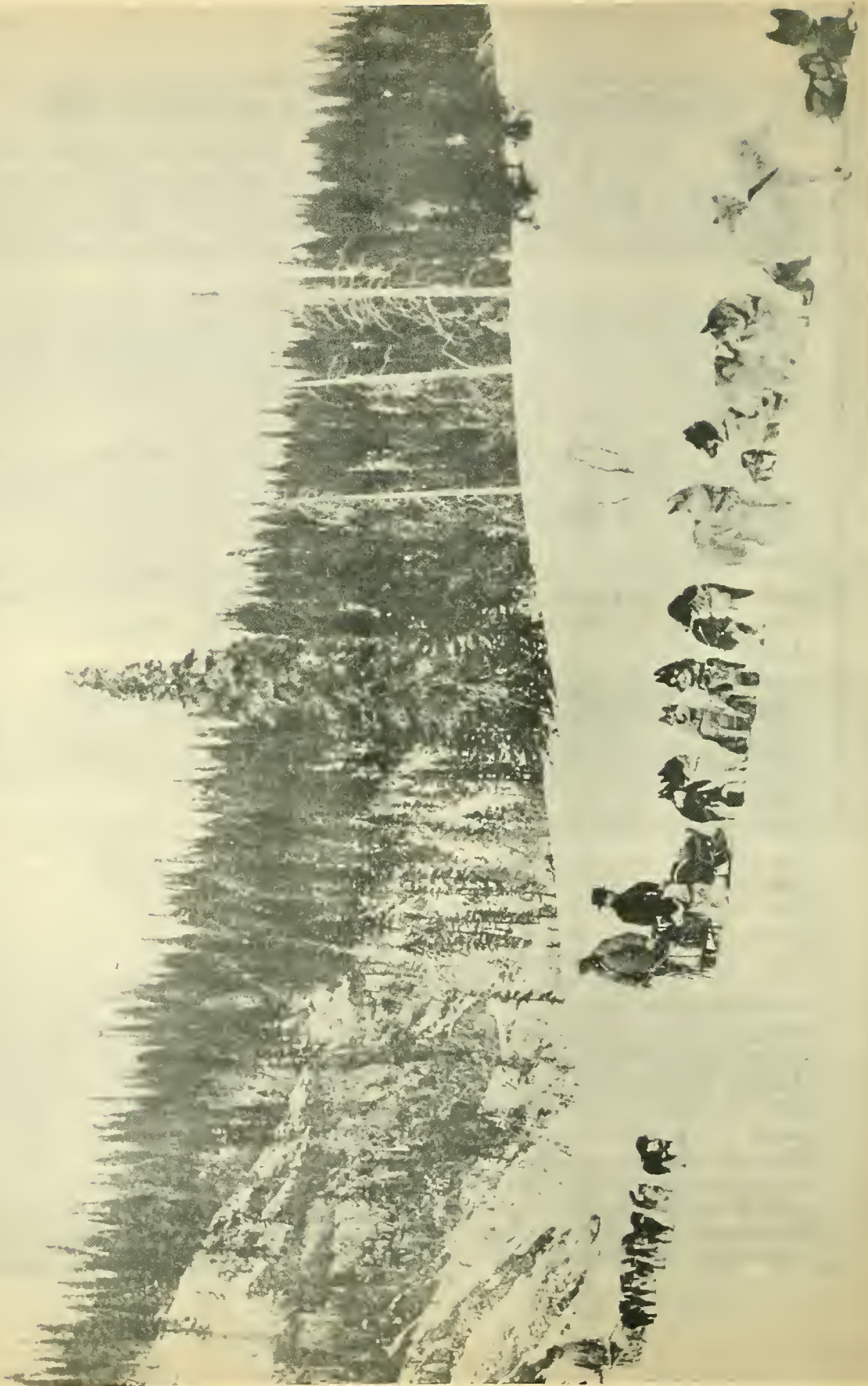
Dr. Truett was introduced "by Dr. L. K. Williams of Chicago, Negro president of the National Baptist Convention, Inc." The Congress was in session for seven days and over 40,000 persons from throughout the United States and from foreign nations were in attendance.

\* \* \* \* \*

## AN INDIAN'S PRAYER

Oh, Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children - I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things You have made, my ears sharp to hear Your voice. Make me wise, so that I may know the things You have taught my people - the lessons You have hidden in every leaf and rock. I seek strength, Father - not to be superior to my brothers, but to be able to fight my greatest enemy - myself. Make me ever ready to come to You with clean hands and straight eye, so that when life fades as the fading sunset, my spirit may come to You without shame. By Tom Whitecloud, Chippewa.







SECRETARY ICKES INVITES DEVELOPMENT OF ALASKA  
WHICH HE TERMS "OUR LAST FRONTIER"

Secretary of the Interior Harold L. Ickes has just made public a survey of the problem of Alaskan development prepared with the assistance of various Federal officials under the direction of Under Secretary Harry Slattery. Secretary Ickes characterized the survey as "a demonstration of the possibility and the importance of industrial development in Alaska and an invitation to private capital to cooperate in the development of our last frontier."

The study was undertaken after the Interior Department, which has jurisdiction over Alaska, had received many requests for information concerning settlement and development possibilities in the Territory.

Secretary Ickes said:

"The development of Alaska in accordance with sound conservation principles is a policy to which this Department and this Government are already dedicated. My visit to Alaska last summer convinced me that the development of Alaska can be as proportionately important to our present economy as the building of the West was in the nineteenth century. There has been much discussion of the method of such development and because there seemed to be a lack of factual information and a tremendous public interest the Slattery report was drawn to provide a factual basis upon which those interested in the problem might proceed. Here is an intelligent framework upon which plans might be developed. Prospects for Alaskan development are particularly favorable today because of the possibility of transplanting to Alaska for the benefit of the United States, industries which were developed in Europe but which have been broken up or diverted by current waves of intolerance.

"The Slattery report shows that Alaska has the resources of water power, timber, minerals, fish and fur upon which a sound Alaskan economy can be based. Such development would offer many employment opportunities to American citizens and also to artisans now fleeing Europe who, with their specialized skills, could play a key role in creating in Alaska various industries which until now have not been developed in the United States. These might include production of such things as various types of fur, leather, paper and wood products which we now import from European and Asiatic sources. The industrial development of this Territory, particularly Southern and Southeastern Alaska where climatic conditions and shipping facilities are favorable, would mean a tremendous boom for West Coast shipping, for heavy industry, and for consumer-goods sales in Alaska.

"It is a matter for serious national concern that Alaska, with a territory, climate and resources equal to all Scandinavia, now has a static population of about 60,000 as compared with a population of 13,000,000 in Scandinavia. I hope that the Slattery report will serve as a powerful impetus to practical thinking and intelligent action in the development of Alaska. Patriotic capital and men and women with the spirit of our pioneers have an opportunity to enlist in the service of the nation building cities on our last frontier."

\* \* \* \*

REINDEER OF ALASKA HENCEFORTH TO BELONG ONLY TO ESKIMOS

Congress Appropriates Money For Purchase Of All Non-Native-Owned  
Animals Thus Ending Many Years Of Acute Misunderstanding

Putting an end to a generation of factional misunderstanding and strife in the frozen reaches of Northern Alaska, President Roosevelt has signed an appropriation bill making available \$795,000 for the purchase of all non-native-owned reindeer. The reindeer will be turned over to the Eskimos of Alaska to provide food and hides and to establish a substantial and self-sustaining economy.



Alaskan Reindeer

For many years the presence of large herds of white-owned reindeer, using the same ranges as those used by Eskimo-owned animals, has brought about conditions of serious overgrazing and have tended to create conditions of misunderstanding, one result of which has been to discourage the Eskimo from developing his own industry.

When the President signed the Third Deficiency Act, for the fiscal year 1939, funds were made available to the Indian Service to acquire the now white-owned reindeer. Authorization for this appropriation was contained in an Act of Congress approved by the President in September 1937. Since that date, the Department of the Interior has been making every effort to secure an appropriation to carry out the purposes of that Act.



In May 1938, provision was made in the Interior Department Appropriation Act for the fiscal year 1939 for an investigation of the reindeer industry in Alaska by a committee of three to be appointed by the Chairmen of the Committees on Appropriations of the Senate and House of Representatives acting jointly. This Committee spent the summer of 1939 making a survey in Northwestern Alaska. As a result of its investigation the Committee recommended to Congress that funds be made available to carry out the purposes of the Act of September 1, 1937. In accordance with recommendations made by the Committee and the urgent need for prompt action as presented to Congress by the Department of the Interior, there was appropriated in the Third Deficiency Act, fiscal year 1939, approved August 9, the amount of \$720,000 for the purchase of non-native-owned reindeer and equipment and \$75,000 for necessary administrative expenses in connection with such purchases.

Non-native-owners claim title to more than 500,000 reindeer in Alaska but the Reindeer Committee concluded that only about 180,000 animals needed to be bought. Not to exceed an "average" of \$4 a head can be paid. Only such abattoirs, cold-storage plants, corrals, and other buildings and equipment owned by non-natives as are deemed essential to the successful administration of the reindeer industry for the benefit of the Eskimos and other natives will be purchased.

The purchase of all non-native-owned reindeer will make the reindeer industry exclusively native. It is believed that it will be possible to eliminate controversies, reestablish the interest in reindeer among the Eskimos, and build up the reindeer herds so that every native village in Alaska, where the raising of reindeer is at all feasible, will be supplied with a herd. This will insure the natives a supply of food and clothing at all times and remove any danger of food shortage which does at times exist in portions of the Territory. The Act requires that the Secretary of the Interior organize and manage the reindeer industry to provide a complete and self-sustaining economy for the natives and to encourage activity and responsibility of the natives in all branches of the industry.

Immediate action is being taken to go forward with the purchases. Thus will Congress and the executive branch of the Government, after long and careful study, move toward a solution of a vexing problem created by the friction of white and native economies.

\* \* \* \* \*

#### MOVIE STUDIO WANTS TO FILM REINDEER

One of the outstanding Hollywood motion picture studios has written to ask permission and assistance in the filming of a large herd of reindeer. The studio wants a herd of about 3,000 reindeer, and wants plenty of snow and ice on hand. Probably the company will fly to Point Barrow for shooting the scenes in which reindeer will form the background.

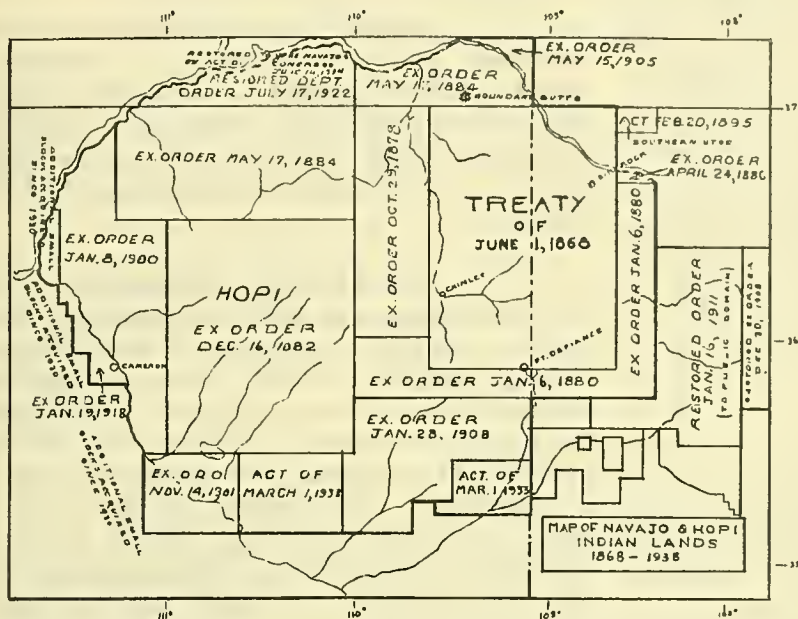


NAVAJO GIRLS DRESS AS THEIR GRANDMOTHERS DID



(Photo by Frashers, Pomona, California)

PROUD, UNYIELDING NAVAJO TRIBE FOUGHT FOR DECADES AGAINST TREMENDOUS  
ODDS TO RETAIN THEIR LIBERTY AND TO LIVE IN THE COUNTRY OF THEIR ANCESTORS



In "A Short History of the Navajo People", just published in mimeographed form, the author, Richard Van Valkenburg, Research Assistant at the Navajo Agency in Arizona, has presented an interesting story of a sturdy race of men and women and has pro-

vided information from the past that helps to explain the present.

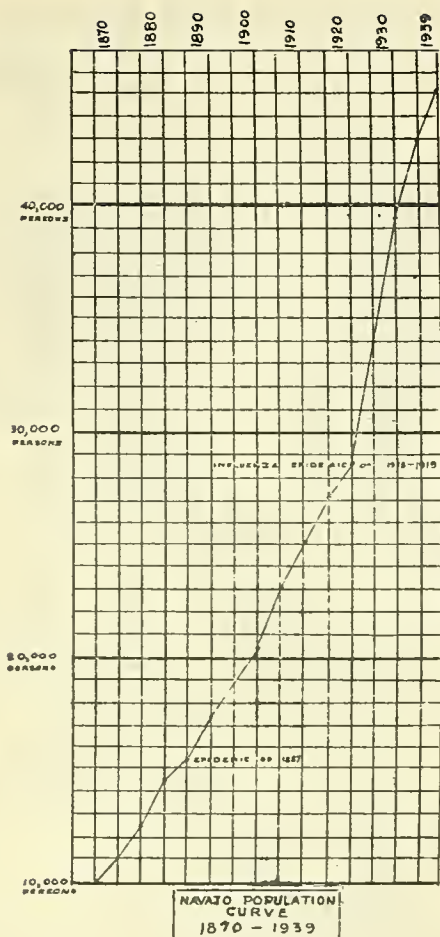
The author sketches the Navajos from their origin to the present day, with emphasis on the period 1850-1900, in which military and civil authorities tried to break the unyielding spirit of the Navajos and force them into submission. The history is well-written and good maps illustrate the text. Bibliographies on different periods follow each chapter. The following is a brief digest of this 56-page history.

\* \* \* \* \*

Language is an important factor in recreating the archaic picture, the unwritten history of the Navajo people. Linguistically allied to the Athabascan group, Navajos are related to tribes, ranging from Alaska to the Southwest. No one actually knows when these tribes separated, but we can surmise the crossing from Siberia to Alaska, thence southward along the Rocky Mountains into the Southwest.

Navajo tradition locates the early Navajo country between the Chama and the Upper San Juan Rivers. Bounded by the four sacred mountains, this territory extended from the Sangre de Cristo range in Colorado, to the San Francisco Peaks near Flagstaff, Arizona. Old





Navajo names are still to be found in this area and watch towers date (tree-ring chronology) back to 1575 A. D.

Called in the early Spanish records, Apaches de Navajo, these Indians were reported as a serious menace to the sedentary Pueblos. Horses, acquired from the Spanish, made them mobile - fast moving, and facilitated raids.

The Spanish Government, by bribes and occasional punitive expeditions, seemed to keep the Navajos fairly well in check, but when Mexico declared her independence, the weak Mexican Government in Santa Fe had no control over them. The Navajos became a scourge, plundering Mexican and Pueblo villages at will. Such was the situation when United States declared war on Mexico in 1846 and American troops under General Stephen Kearney took Santa Fe.

The military period 1846-1863 marks seventeen years of guerilla warfare between the Navajos and the New Mexican and American troops. As a bulwark to check increasing Navajo depredations,

Fort Defiance, built in "defiance" of the Navajo, was established. A colorful figure of this period was Captain Henry Linn Dodge, seasoned soldier and frontiersman, the first Civil Agent to live in the Navajo country. Fearless and understanding of the the Navajo, he managed to keep them out of trouble with the military during his brief three years of service. In the fall of 1857, Lieutenant Edwin Beale, with his caravan of Uncle Sam's camels, arrived at Fort Defiance. Apart from laudatory statements on the value of the camel, his journal contains a good account of the Navajo country of this time.

On the theory that it was cheaper to feed than to fight the Navajo, General Carleton conceived "Carltonia", a plan to move the entire Navajo Tribe to the Bosque Redondo down on the Pecos River in east central New Mexico, and there convert them into peaceful farmers. Assisted by the famous scout, Kit Carson, pressure was brought on the Navajo to start the "great walk" of 300 miles from Fort Defiance, eastward to Fort Sumner.



The author describes the situation as follows:

"The fall of 1863 turned to a bitter winter. The Navajos were still being pursued from place to place. Their hereditary enemies, the Utes, Zunis, Isletas, Sandias, New Mexicans and the whites joined against them.

"Carson was worried. He realized that when he set out to conquer the Navajos he had been handed a man-sized job. His horses became poor and sore-footed. He feared he would be forced to pursue the Navajos on foot. He was determined to harrass them until they can find no resting place in the land. 'If they can be driven from place to place and not allowed to till their lands or to find pasture for their herds, they will be compelled to lay down arms and go into Egypt,' he wrote.

.....

"By March, there were 2,400 Navajos at Fort Canby. On March 6th, the 'Great Walk' began - 2,400 people, 30 wagons, 400 horses and 3,000 sheep and goats. Only the children and crippled rode the wagons. According to an aged Navajo - 'it was a great sight; we stretched from Fort Defiance to the Window Rock haystacks.' On March 14th a second group of 700 began the walk. On March 15, 2,300 more arrived at Fort Defiance.

"New Mexico celebrated the end of the Navajo War. April 9, 1864 was set aside by a Proclamation of the Governor for thanksgiving. On the day set for the celebration, a band of Navajos, still at large, stole 40 head of cattle from the Pueblo of Laguna. Two thousand Navajos still roamed the Navajo country."

(In the second and last installment of this review, to appear in the October issue of "Indians At Work", will be told the story of the unhappy results of this venture and of the long struggle that led at last to the granting of a reservation apparently adequate to the then needs of the tribe.)

\* \* \* \* \*

#### Indians Extremely Adaptable

"Even the caliche walls of their ruined dwellings are adaptations to environment," states the bi-monthly Clipsheet issued by the National Park Service, in calling attention to the remains of ancient canals once used by Indians in the Southwest. Here the "pre-historic Indians irrigated the land and cultivated their crops of beans, corn, squash, and melons".

AMONG 361,472 COMPETITORS SANTA CLARA

INDIAN BOY WINS AN AWARD FOR ARTISTIC EFFORT

Joseph Tafoya, Jr., 18 year old full-blood Santa Clara Pueblo Indian, received a Certificate of Merit, and a check for \$10, for his entry in the Art Division of the 1938-39 American Youth Forum Competition, conducted by the American Magazine. He placed among the first 106 students in a total of 361,472 competitors, representing almost every state in the Union. Joseph attended the Santa Clara Indian Pueblo Day School, received his art training at the Santa Fe Indian School, and is now a senior at the Espanola High School.

The theme of the painting, for which recognition was given, was "This is My America." It was a large free-hand drawing, representing scenes of Pueblo life. There were scenes of Indians engaged in various activities, i. e. (making pottery, grinding corn on the metate, baking bread in the oven), and Indian dances, such as the Eagle Dance, Buffalo Dance, Corn Dance, and Deer Dance, and the source of the economic life of the people, the tilling of the land, the harvesting of the crops, and hunting wild game.

The jury of award consisted of Boris Blare, Norman Rockwell, and Albert Lefcourte.

Last year at the New Mexico State Fair, Joseph Tafoya, Jr. was awarded a blue ribbon and cash prize for the best water painting submitted. In brilliant colors, Joseph painted in Indian design a buffalo dancer, accompanied by an Indian maiden, dressed in her native costume. In the recent National Wildlife Federation contest his entry attracted honorable mention for the State of New Mexico.

Joseph is the son of the Governor of Santa Clara Pueblo. To all of his paintings, he signs his Indian name, Oku-Wa-Tsa, meaning White Cloud.

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Nez Perce Battle Ground

A 195-acre strip of land in Montana has been transferred recently by presidential proclamation from the Beaverhead National Forest to the Big Hole National Monument, which will now include all the historic spots of the battle which took place between the Nez Perce Indians and the United States troops in August, 1877. The Nez Perce, under their great chief, Joseph, were attempting to escape into Canada rather than give up their hunting grounds to white settlement and take residence on a reservation.

OKLAHOMA INDIAN GIRL

APPEARS IN OPERA ROLE

Making her first major operatic appearance since returning from Italy in the spring, Lushanya Mobley, a Chickasaw Indian of Oklahoma, was guest soloist for the Oklahoma Federal Symphony Orchestra at its Starlight Symphonic revue in Oklahoma City August 8.

Miss Mobley made her first professional appearance at the Hollywood Bowl as soloist in 1929. Later, she made concert appearances in New Mexico and California with Charles Wakefield Cadman, and was Prima Donna at the production of "First American" pageant at the Steel Pier in Atlantic City in 1930.

Going to Germany in 1931, she won a scholarship in open competition with students from all countries at the Staatliche Akademische Hochschule für Musik, and remained there for three years studying voice and German repertoire. Her first European concert appearance was at Beethoven-saal, Berlin, followed by a tour through Sweden.

In 1934 Miss Mobley went to Italy, where she won one of the scholarships offered to foreign students by Mussolini at the Reale Academia Santa Cecilia at Rome, and remained there until 1935, studying Italian repertoire and opera; and meanwhile giving concerts in Florence and Rome, Italy, and Cairo and Alexandria, Egypt. Late



Lushanya Mobley



in the year 1935 she went to London where she was chosen as Prima Donna for the Royal Choral Society's production of Coleridge Taylor's "Hiawatha" at Royal Albert Hall.

In 1936 Miss Mobley returned to the United States, continuing her study and appearing as soloist of the Metropolitan Opera Guild broadcast; the Town Hall Club, Town Hall; the National Congress of Jewish Women and the Democratic National Convention in Philadelphia.

In 1937 she returned to Italy and made her operatic debut at Trieste, Italy in the title role of "Aida." Afterward she sang in large theatres of Italy. While there she sang the following soprano roles: Title role in "Aida"; Leonora in "Il Trovatore"; Eleanora in "La Forza del Destino"; title role in "Tosca"; title role in "Butterfly"; Desdemona in "Otello"; Helen of Troy in "Mefistofele." At the request of the composer, Cremonini, of Florence, she created the leading soprano role of Nadia in the new opera "Tzigani" at its world premier at Lugo, Italy.

According to a publicity statement made on her behalf, Lushanya Mobley, as far as is known, is the only American Indian girl to have sung and achieved success in grand opera, and to have won such a recognized position in the International music world. She returned to America in the spring of 1939 and expects to remain until fall before returning to Italy to fulfill further engagements.

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#### ANCIENT IRRIGATION

Irrigation in Arizona is over one thousand years old. In both the Salt and Gila River valleys, now watered by the Roosevelt and Coolidge dams, the ancient Pueblo tribes once irrigated their lands. The ancient canal systems still can be traced in many parts of the state, and such was the engineering skill of these early people that in some places the modern canal closely follows the contours of the prehistoric irrigation system.

Today the total land actually watered in the state is approximately 575,000 acres. Of this the Roosevelt Dam (1911) placed under irrigation 228,000 acres, the Yuma project (1912), 51,000 acres and the Coolidge Dam (1920), 55,000 acres. From The Southwest Tourist News.

### THE LAST OF THE OZETTES

The lone survivor of the Ozette Indians has closed that tribe's account with the United States Government. Commissioner of Indian Affairs John Collier announced today that the petition of Elliott Anderson, the last of the Ozettes, that funds credited to his tribe be made available to him, has been approved.

Anderson still lives on the Ozette Reservation, which was set aside for the use of these Indians by Executive order in 1893. This reservation is located in Clallam County, Washington, and is under the jurisdiction of the Taholah Indian Agency.

The Ozette Tribe was one of many small bands of Indians residing along the coast of Washington, commonly known as "fish-eating Indians", who secured their subsistence mainly from fishing Pacific waters. In 1923 there were eight members of the tribe still alive, but now only one remains.

The money which Anderson will receive is the remainder of a small fund which the tribe received through the sale of timber from the reservation lands. In 1923 the fund amounted to \$2,760 and at that time, most of it was issued in per capita payments to tribal members. The balance, amounting to \$71.53, will be issued to this last member of the tribe in monthly payments.

This is the first time in the history of the Office of Indian Affairs that the funds of an Indian tribe have all been turned over to one man. In presenting his petition Anderson stated that he is sixty-four years old, deaf, and "only able to work very little."

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### PRE COLUMBIAN INDIAN SITE

At Ocmulgee National Monument, in Georgia, may be seen a unique, and perhaps the most significant Indian mound in the Southeast. Discovery and excavation of this area have thrown new light on the pre-Columbian Indian civilization of that region. Most impressive of the ancient relics is an excavated kiva, or ceremonial chamber. It shows the original clay floor and a section of the circular wall, built centuries ago, by people of whom little is known today.

### TRADITIONAL SWEAT BATH IS A STIMULANT AND A RITUAL

The Indians have their own version of the Turkish bath. While these 'baths are not fitted out with sparkling chromium fixtures, steam nozzles, thermostats, and the like, the Indian steam bath is simple and effective. The custom of taking sweat baths has existed among the American Indians for years. The Indians believe that the sweat bath is both a mental stimulant and a physical health treatment.

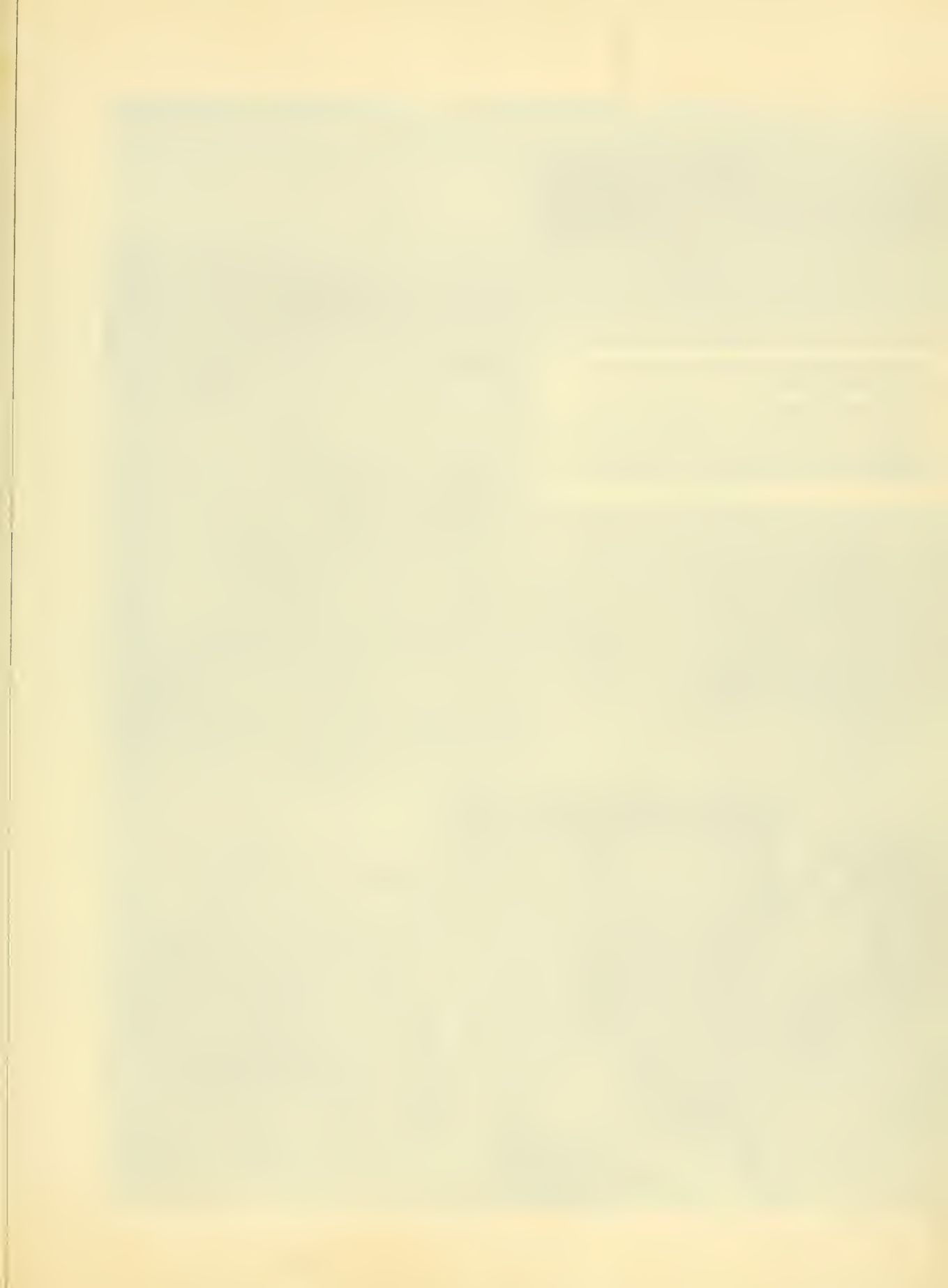
Among some of the Sioux these thermal treatments are still very popular. First a wickiup is constructed of tree limbs. Over this framework robes and blankets are piled. Rocks are then heated and placed within the wickiup. Clouds of steam swirl up through the dark, close interior as water is poured on the hot rocks. The steam is sealed in by surrounding the edges of the shelter with green bushes. In this "sweat chamber" the Indian crouches, and the enclosed heat produces a copious perspiration.

The Health Division of the Indian Service points out that these heat treatments have a definite therapeutic effect in that elimination of body waste is stimulated. They often amount to a crude form of fever therapy. Sometimes, however, serious illness ensues; often the bathhouses are erected close to the banks of streams and the participants who have just emerged from the hot baths may plunge into the cold stream, and are thus prone to contract pneumonia. This dangerous practice is reminiscent of the Eskimo "cure" for the measles which is to roll nude in the snow.

The Navajos also take "dry" baths. A carefully chinked small cone-shaped structure is heated with red hot stones and several blankets are placed over the entrance. Five to six Navajo men crowd within. The effects of the bath are considered more potent if treatment is accompanied by singing. Most of the singing is done by the medicine man and it is considered a breach of traditional behavior to depart before the singing is completed. The song may run into hours, and it is not unheard of for one of the participants to be overcome by the heat. In practice the Navajo bathhouses are often a center for philosophical conversation and an interchange of news and ideas.

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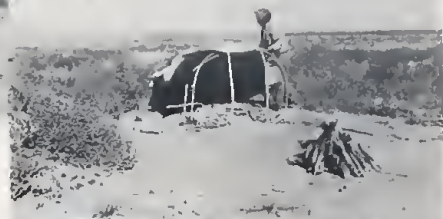




**Top Row:** (left to right:) The framework of the house is constructed from the limbs of trees; rocks are then placed in the fire to become heated; next, the rocks are covered with additional wood to insure the proper degree of heat; and the framework of the sweat house is covered with blankets and robes. (Notice the circle of green bushes placed around the sides of the sweat house to keep the steam from escaping.)

sweat house at the same time; the heated rocks are then passed into the sweat house; after which they are placed in a depression in the center of the earthen floor.

**Bottom Row:** A bucket of water and a buffalo horn (or some similar vessel) is handed to one of the occupants of the sweat house; and water is poured upon the hot rocks. (Note the buffalo horn pictured here. This horn has been used for this purpose for over 75 years.) Intense heat rises with the steam; the rising steam causes profuse perspiration, similar to that caused by Turkish bath. The bath completed, the participants emerge fully cleansed in body and mind. (Photographed by Andrew T. Kelley)







## A NEW DEAL FOR THE AMERICAN INDIAN

By Harold Ward

(Condensed from Travel Magazine, September 1939, pp. 12-17.)

Say "Indian" to the average city-bred American, and he will probably think of a tall, copper-colored, stately figure, arrayed in the somewhat faded splendor of war paint, tomahawk and feathered headdress, gazing toward the setting sun. Further prompting will evoke a fantastic medley of rituals and paraphernalia: wigs, wams, squaws, papooses, war dances, buffalo herds, covered wagons, and beleaguered stockades held by gallant pioneers against the fury of scalp-hunting fiends. Or, at the other extreme, the slightly nauseating picture of thoroughly domesticated "Reservation Indians", squatting placidly amid their tents, fabricating souvenirs for tourists, who take seriously the admonition, "See America First!"

To which pleasant slogan the "Noble Savage" might reply, with a burst of sardonic laughter, "Oh, yeah!" And his twentieth century descendant, looking back over four centuries of war, pestilence, epidemics, treachery, land grabbing, exploitation and corruption, could be pardoned for a not altogether flattering idea of a nation whose founding fathers preached the equality of all men and the rights of minorities.

It is a surprising thing that the North American Indian, despite one of the rawest deals ever handed out to a subjugated people, is today coming back - and doing so with a dignity, energy, initiative and good sense which, in a world jittery with minority problems, is something to be thankful for.

In the first place, when the huge sprawling mass of the North American continent came to the avid attention of European explorers and statesmen, there were, in all probability, scarcely more than a million people, to whom a geographical misunderstanding gave the name "Indian." For every Indian there was elbow room to the extent of more than three square miles.

What happened is history. In 300 years, at least two hundred major wars were fought between the harassed, desperate tribes and one after another of the white colonists - Dutch, English, French and Spanish. Disease and pestilence aided the rifle and fire-water in this gigantic work of eviction. It was beginning to look as though this sturdy race was on its way to final extinction.

Change, however, was on its way. The Federal Government in Washington, which had long practiced the "Reservation Policy" began to fumble at reforms, clumsily designed to guarantee the vanishing Indian certain elementary rights. Throughout the nineteenth century, these reservations had been sporadically enlarged and diminished. Within them, as within the Jewish Pale, the Indians wandered in a despairing impotence, stricken with illness, their children growing up in a degrading poverty, their institutions, languages and rich cultural forms withering to pathetic vestiges of a great past.

Then, as a climax of bureaucratic myopia, came the General Allotment Act of 1887. By this Act every Indian, willy-nilly, was eventually to be given a small slice of his reservation to own in fee simple, hold it in trust from the Government for 25 years - after which time he could do as he liked with it. The result was chaos. Unaccustomed to the idea of private ownership, and totally unable to exploit his often modest holding with anything like the skill and efficiency of his white competitors, the Indian either sold it as soon as he could - thus promptly becoming a charge to the State; or, at his death, had it divided among his heirs. In this way the 138,000,000 acres owned by Indians in 1887 was reduced to a little over 50,000,000 acres, the present figure.

Not only were the Indians being mercilessly ground out of the economic picture by a misguided appeal to an instinct for private ownership, which they did not have and could not acquire, but they were also, through an equally perverse, not to say historically insulting, policy of Americanization, being deliberately undermined by absurd educational, and religious malpractices which, if much longer continued, would have completed the reduction of our one authentic minority to the status of outcasts, paupers and psychopaths.

But in 1934, thanks largely to the energetic advocacy of the new Commissioner John Collier, the Government's traditional policy of casual "laissez-faire" was definitely stopped by the passage of the Indian Reorganization Act. Its three major objectives may be thus summarized:

(1) Land, which is the vital basis of all Indian economy, is to be restored to collective, rather than individual use, with full government financial and technical assistance in making these lands profitable for the resident tribes.

(2) Tribal self-government, under constitutions, and other political instruments drawn up by the Indians themselves, is made optional with all the tribes, subject to direct, secret ballot of the individual members.



(3) Indian folk ways - cultural, linguistic, religious, arts and crafts - are to be fully respected so far as is consistent with national trends. This means also the establishment of special Indian schools, hospitals and medical services; the promotion of special talents wherever found; and, of great importance in establishing a more wholesome cooperation between the tribes and the Federal Government, the granting of more opportunities to Indians in Civil Service and in administration.

To this intelligent, but far from revolutionary gesture of good faith, the response of the Indians has been extraordinarily encouraging. When invited to vote on the Indian Reorganization Act, a total of 189 tribes, with a membership of 130,000 voted yes, as against the skeptical headshaking of some 86,000 Indians in the remaining 77 tribes. Two years later, in 1936, 28 of the Oklahoma tribes and natives of Alaska added another 120,000. In the single month of June 1938, tribal constitutions and by-laws were adopted by 82 tribes with a combined membership of nearly 94,000. Of these more politically advanced Indians, 64,000 took steps leading to their incorporation as going concerns, thus obtaining the right to borrow money from the Government's \$10,000,000 revolving credit fund, set up for the purpose of stimulating economic initiative and social development.

The Government, however, is not confining its work with the Indians to narrow economic rehabilitation. Through its comprehensive program of soil erosion control, timber conservation, water-power development, road building and the creation of a vast shelterbelt of woodland, extending down through the Great Plains Area from the Canadian line to Texas, thousands of Indians are being employed with highly satisfactory results. These are activities which they can understand, and when to their rich, if still instinctive, nature lore is added all the resources of modern scientific techniques, the whole country stands to gain.

What of the future? Right here we come upon one of the most fascinating social experiences in contemporary America - the Indian Service schools. Growing out of an early, and sadly misguided theory of Americanization - which meant forcibly separating thousands of Indian children from their tribal and social traditions - these schools have developed along genuinely Indian lines until today there are 350 of them, with a total enrollment of nearly 40,000. The teachers, many of them fullbloods, face the arduous task of mediating between the requirements of an enormously complex industrial civilization on the one hand and, on the other, an equally bewildering variety of Indian cultures. The subjects taught must be closely related to the economic needs and environmental peculiarities of the tribes they serve.

A recent report shows how this educational program is working out: at Sequoyah Training School, Oklahoma, Indian crafts are again coming into their own. At Chilocco Agricultural School, Oklahoma, students are operating an 8,000-acre farm. At Wingate, New Mexico, Indian youths have planned and developed a model soil and water conservation project. At the Sherman Institute, California, Indians are being trained for responsible positions in engineering and industrial firms. In the Phoenix Indian School, Arizona, classes are conducted in tractor and Diesel operation.

Today, from the swamp-dwelling Seminoles of Florida to the timber-growing Klamaths of Oregon, the Indians are on the peace path. A quarter of a million of them are learning, in their own schools, on their own land, in keeping with their own traditions, how to make the most of their unique and varied abilities as craftsmen, farmers, teachers, politicians, administrators, and citizens in their own right of a great community of 130,000,000 people drawn from every corner of the world and representing every creed, race and class of human beings.

(Reprints of the above article from Travel Magazine, will be available at the Office of Indian Affairs, Washington, D. C., upon request.)

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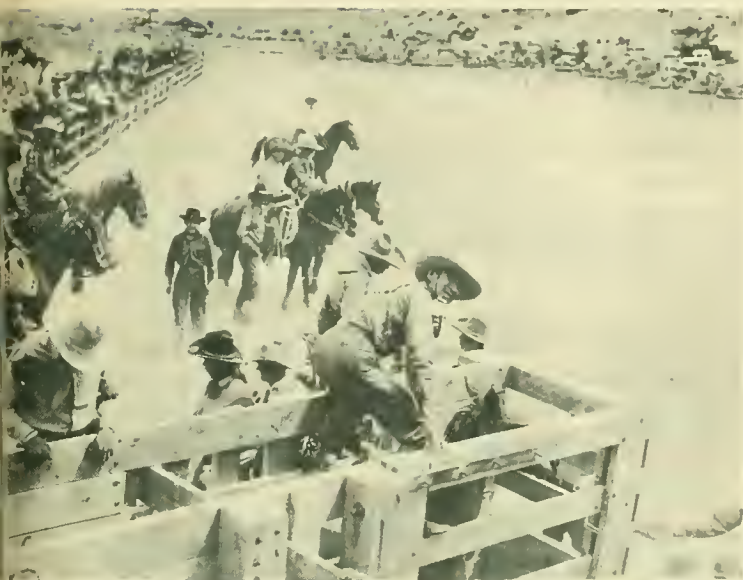
#### BALL GAMES IN PREHISTORIC SOUTHWEST

At Wupatki and Casa Grande National Monuments in Arizona, as well as at other prehistoric ruins of the Southwest, occur large oval enclosures surrounded by wide, sloping walls. They contain regular features which are reminiscent of the large stone ball courts of the ancient Mayas of Southern Mexico and Guatemala.

These ball courts in Arizona are an additional indication of contact between the prehistoric Indians of the Southwest and the higher civilization further south. Among the Mayas the game played in these courts was like the Basque game of jai-alai. A medium-sized rubber ball was used. One such rubber ball has been found in a prehistoric ruin in Southern Arizona. Strangely enough, the many excavations carried on in Mayan ruins have not as yet yielded an actual ball.



·NAVAJO TRIBAL FAIR SCHEDULED FOR OCTOBER



les Keetsie Shirley, Navajo Artist, Gets Ready  
Come Out of Chute #1 At The Navajo Tribal Fair  
Grounds, Window Rock, Arizona.

The Second Annual Navajo Tribal Fair will be held October 13, 14 and 15 at the tribe's own fairgrounds on the Navajo reservation at Window Rock, Arizona. J. C. Morgan, chairman of the committee, predicts that more than 10,000 Navajos will attend the three-day exposition and celebration.

The arts and crafts, agriculture and livestock exhibits will be enlarged this year and additional premiums will be offered. A Navajo market building is now under construction where any Navajo may establish himself in business during the Fair to sell or trade anything he produces.

The large hillside grandstand has been enlarged, six hundred additional seats having been carved from the hillside.

The Navajo Tribal exposition grounds were constructed by Civilian Conservation Corps Indian labor. Included in the plant are a stockbarn with a capacity of 500 animals; a typical Navajo school building; improved hogan types; a large concession; the Navajo market; the arts and crafts and agriculture building; modern rest rooms; a modern rodeo plant and a one-half mile race track.



Navajo Indians At The Navajo Tribal Fair Grounds,  
Window Rock, Arizona.



### SENECA BOYS DRUM THEIR WAY TO FAIR AND RADIO FAME

Twelve Indian school boys organized an orchestra with such success that they not only reached their objective, the New York World's Fair, but were asked to appear on Dave Elman's nation-wide "Hobby-Lobby" broadcast program.

Throughout the winter months, these Seneca Indians of the Alleghany Reservation, New York State, had been practising and earning money for the trip. By the time school was out they had \$80 in the treasury. Then came the big opportunity to appear on the "Hobby-Lobby" program.

Pronounced "a truly superior race of Indians", by Dave Elman, they gave a unique performance during June of this year on a coast-to-coast broadcast from Radio City, New York. Besides harmonicas, the boys featured xylophones, guitar, horn, piano, drums, bells and whistles.

Most original part of the band was the drum section. The tops were removed from one quart and five quart discarded oil cans and replaced with tops made from inner-tubes. Enamelled and decorated with scenes from Indian life, these home-made instruments proved so successful, that an additional supply was made for tourists, to sell from 25¢ to 50¢ a piece.

It is interesting to note that these twelve Indian boys were chosen from among sixteen pupils under the instruction of Stanley W. Johnson, Principal of the Alleghany Indian Reservation School. This high percentage of talent may seem unusual, but music is an instinctive gift of the Indian race. Directed by Mr. Johnson, the boys worked hard to achieve this recognition. Starting with six 25¢ harmonicas, the orchestra was expanded as the money came in.

The musical ability and ingenuity of these Indian boys have secured other engagements for them this summer at the Friend's School at Quaker Bridge, The Rotary Club at Salamanca, New York and Ellcottville Old Home Week program. They also appeared before 5,000 people at the Farmer's Picnic and before 2,000 at the first campfire in Alleghany State Park.

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A map has just been published by the Geological Survey tracing oil and gas development in three counties of Montana and in Alberta, Canada, where federal and Indian lands are involved. Included in the map survey is the eastern part of the Blackfeet Indian Reservation, Montana. A copy of the map may be purchased from the Geological Survey, Washington, D. C. for 25 cents.

HOPI INDIANS OF ARIZONA WISH PUBLIC INFORMED

AS TO TRUE SIGNIFICANCE OF CEREMONIALS

The Hopi people, through Peter Nuvamsa, Chairman of the Tribal Council, requested the Office of Indian Affairs to issue the following statement concerning the Hopi ceremonials:

"All the Hopi ceremonies are deeply significant to the Hopi and are beautiful from the standpoint of an outsider. It is the desire of the Hopi people that the public be informed about the true significance of these ceremonies.

"It grieves the Hopi people very much to read in the papers that certain chiefs of the Hopi Tribe are giving the Hopi ceremony in various theaters and at different fairs. This is cheap and erroneous publicity. It is impossible for an authentic Hopi ceremony to be given outside of the Hopi villages. No ceremonial priest, responsible for any of the Hopi ceremonies, would ever think of conducting one of these ceremonies, except in the kivas and villages.

"In connection with some of these outlaw ceremonies, certain public officials have been adopted, supposedly, into the Hopi Tribe. The Hopi, however, do not have an adoption ceremony. By tradition, and now, legally, by the Hopi Constitution and By-Laws, it is impossible for a person of less than one-fourth degree of Indian blood to be adopted into the Hopi Tribe. These so-called adoptions are purely white-man's plans.

"The Hopis do not advertise their ceremonies. What publicity is given is done so by people other than the Hopis themselves. The Snake Dance and other ceremonies are a part of the religious life of the Hopi. However, when the time has been set, most of the Hopi people will gladly give this information.

"As every ceremony requires from 8 to 16 days, that given before the public, often in the nature of a dance, is only a very small part of the entire ceremony. The dances that are given at the Flagstaff Pow-Wow and the Gallup Ceremonial, are folk or social dances. There is no religious significance connected with those dances.

"The Hopis do not object to people being present at the various public ceremonies, but they request visitors to conduct themselves as they would expect a Hopi to conduct himself if he were attending a white religious ceremony. A person attending a church service would not start sketching the costume of the minister or the choir. Neither would they take snapshots within the church. Therefore, the Hopi do not permit photographs to be taken of any of the Hopi ceremonials."



NAVAJO HORSE ROUND-UP

- Jack S. ...

Horses rounded up at Frenchman's Lake, Arizona, by Navajo Indians. These are part of 10,000 that





Navajo Indians ready to sell their horses at Red Lake, Arizona. Most of them will be sold to producers of dog and chicken feed. Navajo horses have high prestige value but little practical value otherwise. For a century and a half an Indian's social position has depended largely on the number of horses he owns. Proceeds of the sales go directly to the Indian owners.

INDIANS AND INDIAN MATTERS AS GLIMPSED IN THE DAILY PRESS

"A fine educational system has been set up now for Indians." Having fitted himself to make a living in voice culture, carpentry and barbering, at the Salem Indian School, Chemawa, Oregon, Henry Joseph SiJohn, great-grandson of Chief Joseph of the Spokane Tribe, wants it definitely understood that Indians don't go around shooting people. Nowadays arrows give way to schools. Evansville, Indiana. Courier and Press. 8-6-39.

With the completion of the new \$16,800 Indian day school, largest rammed earth structure known, a new chapter has been written into the story of education on the Pine Ridge Reservation. The modern schoolhouse was sponsored by the United States Indian Service and constructed by WPA labor. Sioux Falls, South Dakota. Argus Leader. 7-15-39.

"Better Homes For Indians" is the motto of the Great Lakes Indian Agency, in carrying out a two-year Rehabilitation program. Superior, Wisconsin. Telegram. 7-14-39.

Speaking at the Lions Club luncheon in the Hotel St. Francis, Dr. Mathew W. Stirling, Chief of the Bureau of Ethnology, Smithsonian Institution, Washington, D. C., recounted some of his recent sensational discoveries. Of Indians, he said: "We now know that the American Indian came here via the Aleutian Peninsula and Alaska at the end of the Ice Age 15,000 years ago." San Francisco, California. The Chronicle. 7-26-39.

What state has the largest percentage of Indian population? It's Arizona. Oklahoma has the most Indians, but Oklahoma's total population is six times that of Arizona. Oklahoma City, Oklahoma. The Oklahoman. 7-31-39.

At present the great majority of Indian Bureau employees are Indians, and the results have been excellent. Kansas City, Missouri. The Star. 8-1-39.

Next October, when the first freeze covers the Northern Arctic coastline of Alaska with thick ice enough to bear a dog team and sled, Miss Mildred Keaton, who has ministered to Eskimos for 15 years as a field nurse in the Office of Indian Affairs, will set out to "take the census" along the northernmost coast in United States' possession. Washington, D. C. The Post. 8-9-39.

Having failed dismally in an attempt to exterminate the Indians, Uncle Sam has decided on a new deal for the noble redskin.



The Indians have become educated. Their population is now gaining at the rate of 8 per 1,000, while the white is only 5.8 per 1,000. East St. Louis, Illinois. Journal. 7-25-39.

Senator Hayden (D-Arizona) has proposed extension of social security benefits to all Indians, under the same conditions as other persons. Reno, Nevada. Gazette. 7-7-39.

Basing his conclusions on a study of more than 12,000 skulls in the collections of the National Museum, Dr. Ales Hrdlicka reports that the early American Indians possessed huge brains, ranging from 910 cubic centimeters to 2,100 cubic centimeters. New York City, N. Y. Times. 7-23-39.

The Zuni Indians have been dancing the rain dances with fervent prayers to the tribal gods for life-giving rains to dispel the worst drought in ten years. St. Louis, Missouri. Post Dispatch. 7-10-39.

The Senate Indian Affairs Committee has approved a bill to distribute \$4,000,000 awarded by the Supreme Court to the Shoshone Indian Tribe on the Wind River Reservation in Wyoming. The action culminated a twelve-year legal battle started by the Shoshones when the Government turned half of their reservation, together with mineral rights, over to the Arapahoes. Cheyenne, Wyoming. Tribune. 7-12-39.

In impressive tribal ceremonies Mrs. William P. McCracken, wife of a former Assistant Secretary of Commerce, became a "Princess" in the Blackfeet Indian Tribe of Montana, upon a recent trip to Glacier National Park. Washington, D. C. Times Herald. 8-5-39.

Charging that William Dudley Pelley, Asheville publisher and leader of the Silver Shirts, is stirring up "unrest" among Indians on the Cherokee Reservation, Representative Weaver (D-North Carolina) moved in Washington that a Congressional investigation of the publisher's activities be made. Asheville, North Carolina. Citizen. 8-3-39.

The Blackfeet Indian Tribal Council at a meeting at Browning, Montana, considered dispensing with the levy of a reservation fishing license in order to share in a state-operated fish-stocking program in reservation streams. Ashland, Kentucky. Independent. 8-3-39.

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NEW BOOKS ON INDIANS

Birney, H., TU'KWI OF THE PEACEFUL PEOPLE. (Juvenile Literature), \$1.50. Pennsylvania Publishing Company. \$1.75. George J. McLeod, Toronto, Canada.

Bisbee, E. E., WHITE MOUNTAIN SCRAPBOOK OF STONES AND LEGENDS OF THE CRYSTAL HILLS OR WHITE MOUNTAINS OF NEW HAMPSHIRE. Boards, 25¢. Bisbee Press, Lancaster, New Hampshire.

Boas, F., editor. HANDBOOK OF AMERICAN INDIAN LANGUAGES. Part III. \$5.00. J. J. Augustin. New York.

Bone, R. M., MEHANO'S LOST MINE. Paper. Privately printed by the author. 421 Louise Street, Little Rock, Arkansas.

Bushnell, D. I., DRAWINGS BY GEORGE GIBBS IN THE FAR NORTHWEST 1849-1851. Paper, 35¢, Smithsonian Institution, Washington, D. C.

Hunter, J. M., HORRORS OF INDIAN CAPTIVITY. Paper. 50¢. Frontier Times, Bandera, Texas.

Jacobs, M., COOS NARRATIVE AND ETHNOLOGIC TEXTS. Paper. \$1.50 University of Washington, Seattle, Washington.

Kennard, E. A., HOPI KACHINAS. Buckskin. \$10.00. J. J. Augustin. New York.

Peterson, G. W., IROQUOIAN STORY OF THE BEGINNING OF THE WORLD AND LIVING THINGS. Paper. \$1.00. Printed by the author. Torrington, Connecticut.

Reiter, P., JEMEZ PUEBLO OF UNSHAGI, NEW MEXICO. 2 Parts. Paper. Each \$1.00. University of New Mexico Press, Albuquerque, New Mexico.

Verplanck, J. D., COUNTRY OF SHEPHERDS (ON NAVAJO INDIANS). \$1.50. Bruce Humphries; Boston, Massachusetts.

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The Bureau of Fisheries announced recently it is investigating the possibility of placing the fishing industry in Alaska on a year-round basis to enhance the economic welfare of this vast territory under the supervision of the U. S. government. Included in the plans is construction of a fully-equipped laboratory for scientific research which will be made possible through an allotment of \$50,000 from Public Works Administration funds.



An Apache School Girl

# AN APACHE GIRL COMES OF AGE

By Dr. Byron Cummings\*

The coming of age ceremony for Apache girls is held at any time during the spring, summer, and fall months, but usually during the summer vacation when the young people are home from school. It is given by the parents to secure long life, health, and freedom from evil to the girl, and to demonstrate that their daughter is good and strong and able to enter upon the duties of womanhood in the tribe. A secondary purpose is the health, fertility, and greater prosperity brought to all through the proper carrying out of these ceremonies and the superior influence on the spirits that these girls are supposed to exert at this time, and consequently, bring blessings to

their families and all the tribe. Thus a great responsibility rests upon the parents to secure happiness and a successful life for their daughters, and upon the daughter to do her part faithfully and with dignity that all her relatives and friends may secure greater prosperity through her.

There are two main parts to the ceremony. First, a night of ceremonial and social dancing at which the Devil Dancers may or may not appear, followed by a sunrise ceremony at which the girl continues to dance through a series of chants and is put through a number of tests by her godmother to show her strength and endurance and her steadfast disposition. At the close of this sunrise ceremony, the family distributes presents of fruit, candy, nuts, cigarettes, and tobacco to all present. Second, the following night is given to ceremonial dancing and the Devil Dancers are the center of attraction from about 8:30 to 12 o'clock as they dance around a big bonfire in their colorful costumes and elaborate and artistic head-dresses. These performers are paid by the parents and represent spirits who drive the evil away from the lives of the girls, and at the same time, provide entertainment for the audience that forms a great packed circle about the campfire. On the western rim of this circle are located the drummers and the chanters facing the fire.

Their drums are of two types - a dried cowhide laid over a pile of poles and pounded by long slender sticks in the hands of boys, and lard cans, or any other similar containers, over the tops of which wet buckskin has been stretched. The drumstick is a peeled willow with one end bent around until it forms a circle, and is then fastened to the straight rod with sinew. This gives a pleasing sound and helps soften the harsher beats on the cowhides. The Devil Dancers, for the most part, perform in front of the musicians, but occasionally they form a line and the girl or girls for whom the ceremony is given dances around the fire, preceded and followed by a Devil Dancer. At about 12 o'clock the social dancing usually begins. This consists of groups of three or four girls side by side dancing backward around the fire, followed by the same number of young men who line up facing them and dance forward. This is kept up until the morning.

Near the musicians has been set up a ceremonial teepee made by setting the trunks of trees about 20 feet tall in the ground and fastening their tops together. These trees are of different kinds of wood, usually a pine, a juniper, an oak, and a walnut. Some of the foliage is left on the top of each tree, the bark is peeled off, and the upper side of each is painted in a zigzag (lightning symbol) that runs from top to bottom. The colors are black, yellow, white, and red. Eagle feathers decorate these poles, and a line from which are suspended as many eagle feather wands as there are girls in the ceremony. They are then stretched across the eastern side of the canopy.

Three or four families often unite in giving the ceremony for their daughters, each girl having her individual night and sunrise ceremony, and all uniting on the final night.

As dawn appears, drummers and chanters take their places by the symbolic teepee. The girls stand side by side in front of the musicians, facing the east, the leader starts the chant, drums beat the time, and the girls begin to dance while friends gather around and dance in sympathetic friendship. Several chants are sung, the girls then kneel, each on a pile of blankets placed in front of her by her parents and covered with a buckskin. As the chant strikes up, each girl raises her hands, palms forward, and sways her body to the right and then to the left, in time with the music. After this series of chants, the blankets are removed, and the medicine man, or one designated by him, takes the basket of pollen mixture that has been sitting close by, and with a feather wand paints each girl on her head, face, shoulders, and back and then scatters the remains of the mixture over the audience.

All of the Indians are anxious to receive some of this mixture because it is supposed to insure long life and fertility.



Many mothers will smear a bit of it on the foreheads and cheeks of their babies, their faces expressing the great satisfaction they feel in thus securing greater blessings for their offsprings. And a man, chosen as a sponsor by her parents, takes his place in front of each girl, holding an eagle feather wand in each hand, the girl grasps the other ends of the wands and the dance continues. Gradually, the man moves backward and as the sun shows its full face on the eastern horizon, they dance toward the east through the teepee, followed by the medicine man, the parents, relatives and friends. Slowly they move towards the sun, and as the notes of the last chant die away, the procession breaks up and all go to their camps to rest or prepare to depart for their homes.

The costumes of the girls are usually the best the parents can afford and often today they are blue, pink, yellow, or green silk, piped and ruffled with some other shade. If the family possesses a beaded buckskin costume or jacket, this is worn by the girl. She has eagle breath feathers attached to her shoulders and to a lock of hair on top of her head to give her lightness in dancing. On her forehead is suspended an abalone shell pendant and she carries a crook to which are fastened eagle feathers, little bells, and ribbon streamers of different colors. This crook is a symbol of long life and is carried by her during her long hours of dancing and not surrendered until she kneels upon the blankets in the final morning ceremony when she surrenders it to her father who carries it in the procession to the end of the ceremony.

The bright-colored dresses and mantles of the women and the gay shirts and big hats of the men make the scene so brilliant that it fixes an indelible picture upon one's mind. At night the big bonfire, the beating of the tom-toms, the swaying of the forms of the dancers in the shadows, and the charming figures of the Devil Dancers silhouetted against the fire give a weird effect that seems to transport one to another realm and to another time. The happy spirit and the quiet dignity that prevails during the entire ceremony gives one a more profound appreciation of the spiritual and moral significance of the attempts of primitive people to bring their lives into harmony with the great forces about them that they perceive but cannot fully understand.

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\* Dr. Byron Cummings is the Director Emeritus of the Arizona State Museum at Tucson, Arizona.

MABEL BURNSIDE, 21, DISPLAYS HER PRIZE-WINNING NAVAJO RUG



110 INDIANS NOW WORK IN WASHINGTON OFFICE

In line with the present policy of employing as many Indians as possible in Indian Service positions, the latest report of Indians at work in the Washington Office reveals that 110 are now on duty. This is approximately one-third of the total Washington staff of the Indian Service.

An even higher percentage of Indian employment exists in the field where half of the total personnel is Indian.

The complete list of Indians on duty in Washington appears below:

Richard C. Adams, Delaware and Cherokee	Rose M. Dodgen, Chippewa
Arthur C. Allen, Sioux	Sadie Drift, Mohawk
Daphne S. Armstrong, Seneca	Alfred Dubray, Sioux
Sam Attahvich, Comanche	James E. Dwight, Choctaw
Ruby T. Baggerly, Seneca	Verna Eastman, Sioux
William B. Benge, Cherokee	Francis W. Felsman, Flathead
Robert L. Bennett, Oneida	John Frazier, Choctaw
May Belle Berry, Chickasaw	Kenneth L. George, Onondago
Ada C. Blakeslee, Winnebago	Wade W. Green, Seneca
Florence B. Boggess, Chippewa	Wallace W. Green, Seneca
Roberta M. Bohannon, Cherokee	Mary W. Hadley, Creek
Bernice M. Bonga, Chippewa	Thomas H. Hampton, Shawnee
Libby F. Botone, Kiowa	Barbara B. Harden, Chippewa
Merrill W. Bowen, Seneca	Elwood Harden, Winnebago
Montilene Brooks, Creek	Erma O. Hicks, Cherokee
Ruth M. Bronson, Cherokee	Edna E. Hogner, Cherokee
Conrad Brunette, Chippewa	Ruth Hunt, Wichita
Woodrow Bussey, Cherokee	Franklin G. Hutchinson, Osage
Mabel A. Byrd, Seneca	Henry E. Hyden, Choctaw
Palmer W. Byrd, Chickasaw	Goldie E. Isaac, Choctaw
Virgil Vernon Canard, Creek	Timothy Iron Teeth, Sioux
Merzl L. Carshall, Choctaw	Becky Jacobs, Creek
Oliver Caswell, Chippewa	May Jones, Seneca
Cleo D. Caudell, Choctaw	Phillip W. LaBatte, Sioux
Allie R. Church, Stockbridge	Florence F. LaBelle, Sioux
Richard P. Condelario, Sioux	Loretta H. Lineberger, Mohawk
Joyce C. Googler, Chippewa	John B. McClelland, Sac & Fox
George J. Cooper, Ottawa	D'Arcy McNickle, Flathead
Theodore V. Cornelius, Oneida	Ethelseen S. Madrano, Seneca
Nellie E. J. Courtney, Kiowa	James W. Madrano, Caddo
Mary Beaver Craig, Creek	Esther O. Marchant, Laguna Pueblo
Hazel M. Crossett, Ottawa	Fred H. Massey, Choctaw
June L. Doctor, Seneca	Marie L. Mobley, Chickasaw
	Merle Mobley, Chickasaw



Samuel P. Minthorn, Nez Perce	Ella L. Smith, Bannock
Alcesta B. Murphy, Sioux	Gladys C. Smith, Oneida
Marguerite C. Obern, Chippewa	Harold C. Smith, Assiniboine
Charlotte B. Orozco, Chippewa	Naomi G. Smith, Sioux
Rose Parshall, Assiniboine	Dorothy H. Sturm, Blackfeet
Evelyn Pierce, Seneca	Ruth M. Swamp, Oneida
Hazal A. Pierce, Seneca	Fred Ernest Taylor, Cherokee
James W. Plake, Delaware (Mun- see-Christian)	Edith L. Tibbetts, Chippewa
Genevieve I. Plummer, Seneca	Marie E. Tineyuyah, Kiowa
Edna L. Portwood, Arapaho, Sioux	Walter J. Turnbull, Choctaw
Francis Praught, Chippewa	Vernon Walker, Modoc
Russell E. Prophet, Shawnee	Howard C. Walkingstick, Cherokee
Reginald W. Quinn, Sioux	O. K. Walkingstick, Cherokee
Dorothy V. Raiche, Chippewa	Blynn E. Waller, Cherokee
Paul E. Ray, Chickasaw	George C. Waller, Cherokee
Alexander W. Reifel, Sioux	Marjorie M. Waller, Chippewa
Isabelle St. Arnold, Chippewa	Jeff D. Ward, Choctaw
Gertrude P. Saunders, Oneida	Audrey Warrior, Sioux
Yvonne Scott, Choctaw	Richard Waupoose, Menominee
Amelia Skye, Sioux & Peoria	Everett E. White, Mohawk
Edna Mae Silverthorne, Kickapoo- Chippewa	Roxie White, Menominee
	Lucy E. Wright, Choctaw

From time to time biographical sketches of Indians and their work in the Indian Service will be presented in these columns.

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Seals this year at Pribilof Islands in the Bering Sea yielded the largest supply of fur-seal skins since 1889, according to an announcement from the Bureau of Fisheries in the Department of the Interior. Reports indicate a total of 60,473 skins, an increase of 2,109 skins over the number obtained in 1938.

The record-breaking catch is attributed to an international conservation move in 1911, whereby Great Britain, Japan, Russia and the United States agreed to prohibit slaughter of seals in North Pacific waters except for restricted hunting by natives. Under the terms of the 1911 treaty, the Dominion of Canada and Japan each receive 15 per cent of the annual take.

### 31 TRIBES PARTICIPATE IN THIS YEAR'S GALLUP CEREMONIAL

Thousands of Indians and whites from near and far converged at Gallup, New Mexico for the 18th annual Inter-tribal Indian Ceremonial which was held from August 17 to 20 inclusive.

A total of 31 tribes participated this year in a series of events of unusual vividness and diversity.

Something of the scope of the festivities is set forth in the 1939 special Ceremonial edition of the Gallup, Independent, which says:

"Each August Gallup holds the world's unique Indian Ceremonial--in which 31 tribes of the southwest participate this year, the 18th annual presentation. The purpose of the Gallup Ceremonial is to preserve all that is most beautiful and impressive in the spiritual and ethical life of the Southwestern tribes--all that is best and finest in their centuries-old games, arts and crafts. To this end are invited the most renowned medicine men, athletes, dancers and singers of the native nomadic and pueblo peoples. These tribes take part this year:

Acoma, Apache, Arapahoe, Aztec, Cherokee, Cheyenne, Cochiti, Hopi, Isleta, Jemez, Kiowa, Laguna, Mission, Navajo, Paiute, Papago, Pawnee, Picuris, Pima, Ponca, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santo Domingo, Taos, Ute, Yuma, Zia, Zuni."

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### REORGANIZATION NEWS

#### Charter:

	<u>Yes</u>	<u>No</u>
July 22 ..... Skokomish Indian Tribe		
(Taholah Agency, Washington) ...	40	14

#### Amendment to Charter:

June 25 ..... Washoe Indians of Nevada		
(Carson Agency, Nevada) .....	72	0

# CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

## NOTES FROM WEEKLY PROGRESS REPORTS



Harold Sauser  
lining up stakes.  
Pine Ridge Agency,  
South Dakota.

Using the training received as a CCC enrollee, Henry McCoy of Cherokee, North Carolina, saved the life of Cato Lambert from drowning on July 23. The Cherokee Agency, North Carolina, reports the accident in this way: "While on a pleasure trip at Lake Toxaway, recently, Cato Lambert, a former CCC-ID enrollee, lost his balance at the top of a 120-foot waterfall. His

first fall was about 20 feet to a rocky ledge where he landed. He raised himself, but because he was shocked and dazed, he did not completely regain his senses, and fell the remaining 100 feet to the bottom of the falls where he landed in a small pool of water about 4 feet deep.

"Henry McCoy, a CCC-ID enrollee, well-versed in first-aid training, rushed to the rescue, quickly removing the body from the water and performing artificial respiration by the Prone Pressure method. When consciousness was regained he was rushed to the Indian Service Hospital at Cherokee, where he is reported as being much improved."

Enrollees of the CCC-ID in many places are taking advantage of the courses being offered in aquatic and life-saving work. At the Potawatomi Agency in Kansas, they report that "Twelve young men were selected to take aquatic training and life-saving work on the basis of their ability as swimmers. The work has been conducted under the direction of Gilbert Murdock, who recently returned from Lake Taneycomo, Rockaway Beach, Missouri. The class work is being carried on at one of the lakes on the Potawatomi Reservation.



And at the Flathead Agency in Montana, "One of our enrollees attended the Aquatic Training Camp at Issaquah, Washington, and returned with an Advanced Swimming Certificate. He also received a Basic Swimming Certificate, Advanced Swimming Certificate, and a Water Saving Instructor's Certificate. He was one of a group of fourteen chosen to go to the University of Washington at Seattle and use the swimming pool there for final examinations. In the group there were three Army lieutenants, a chief of police, several physical education instructors and others. We feel that he did very well and represented the Flathead Indians in their accustomed manner."

While At Fort Totten Agency in North Dakota, they state that "Red Cross First-Aid Classes are being held in Devils Lake, North Dakota, for all government agencies. The CCC Department at Fort Totten has taken advantage of these teachings and has four enrollees attending classes."

Instruction in forest fire suppression is also being received by enrollees as is shown by a report from Standing Rock Agency in North Dakota, which states, "I got my crew together, in which I had two boys that had served in the CCC camps in California and Minnesota, who had experience in fighting forest fires. I then had the two boys give us their experience in using

a form side for a blackboard, on which they illustrated their experience in fighting fires. The boys were very much interested in listening to these boys tell of their work. One of the boys told of being caught in a fire trap and how he managed to get out of this trap. I believe that more of this type of instruction should be related to the enrollees when we are able to find men who have actually participated in such experiences. We are fortunate in having a number of such boys with us now."

The need for instruction in fighting forest fires is seen by the number of fires which have been extinguished by Indian enrollees. A good example of the lessons learned in forest fire suppression classes is shown by the report from the Navajo Agency in Arizona, "The enrollees charged to this project during the one day they worked, fought a small forest fire which was extinguished several hours after their arrival upon the scene. The enrollees received tools and formed a line and started making a trench to stop the fire. After this was done, the enrollees then put out the fire inside the trenched area. The enrollees have been instructed in the use of fire fighting tools and in the different ways of fighting forest fires. One of these methods is called 'The One Lick Method.'"

And Yakima Agency in Washington, "Actual progress on

field projects has been relatively inactive due to fire on the Klamath Reservation which has taken fifty men from the camp and from their regular work.

"We have had several fires on this reservation during the week and another one more recently, all of which were extinguished with little effort, and none of which did a great deal of damage, thanks to our fire suppression crews and organization."

And at Pine Ridge Agency, South Dakota, "A fire was raging near the No Water Spring and burned over a section and a quarter section of range. Eight men were taken there and

the last part of it was put out in short order. The whole area was then gone over and all fires and smoking places were covered up."

The enrollees at the Consolidated Ute Agency in Colorado are interested in preserving the memory of their great men of the past, as is shown by the following report from that Agency. "A small crew worked completing and painting decorative fences around Chieftain Memorial Park at Ignacio. The Chieftain Memorial is in memory of four famous chiefs of the Ute Band. They are: Chief Ouray, Chief Severo, Chief Ignacio, and Chief Buckskin Charley. The unveiling will be held at the Annual Ute Fair in September."



Seminole Indians are assisting surveyors establish the exterior boundary lines of the Hendry County Indian Reservation. Notice the astonishment on the face of one of the Seminole enrollees as the surveying instrument is being explained to him.



## FOR YOUR INFORMATION

By Floyd W. La Rouché

For many months a diversified program has been under way to the end that full and accurate factual information on Indian subjects, both current and historical, be made easily available to the Indians, the Indian Service personnel, schools, libraries and museums, governmental agencies, members of Congress and the general public.

Inquiries, both oral and written, have mounted so rapidly and so steadily as to indicate a clear need for effective and coordinated machinery to meet this growing demand. Public interest in this country (and many foreign countries) is still increasing.

To meet this situation, a large number of pamphlets of convenient sizes have been prepared for the use of interested persons and organizations. Many of them consist of reprints from magazines and other publications outside the Indian Service. Large numbers of obsolete documents are being replaced with current data. Some of this material is now available in sufficient quantity to permit its use in the field. In an early issue of "Indians At Work" a complete list of such documents will be printed for the convenience of readers.

In the realm of historical data, a beginning only has been made. A survey of Indian Service library and research facilities is under way and as one of its results we hope to make a plan whereby the record of the past will be readily available to all who are interested. It will be a long hard job.

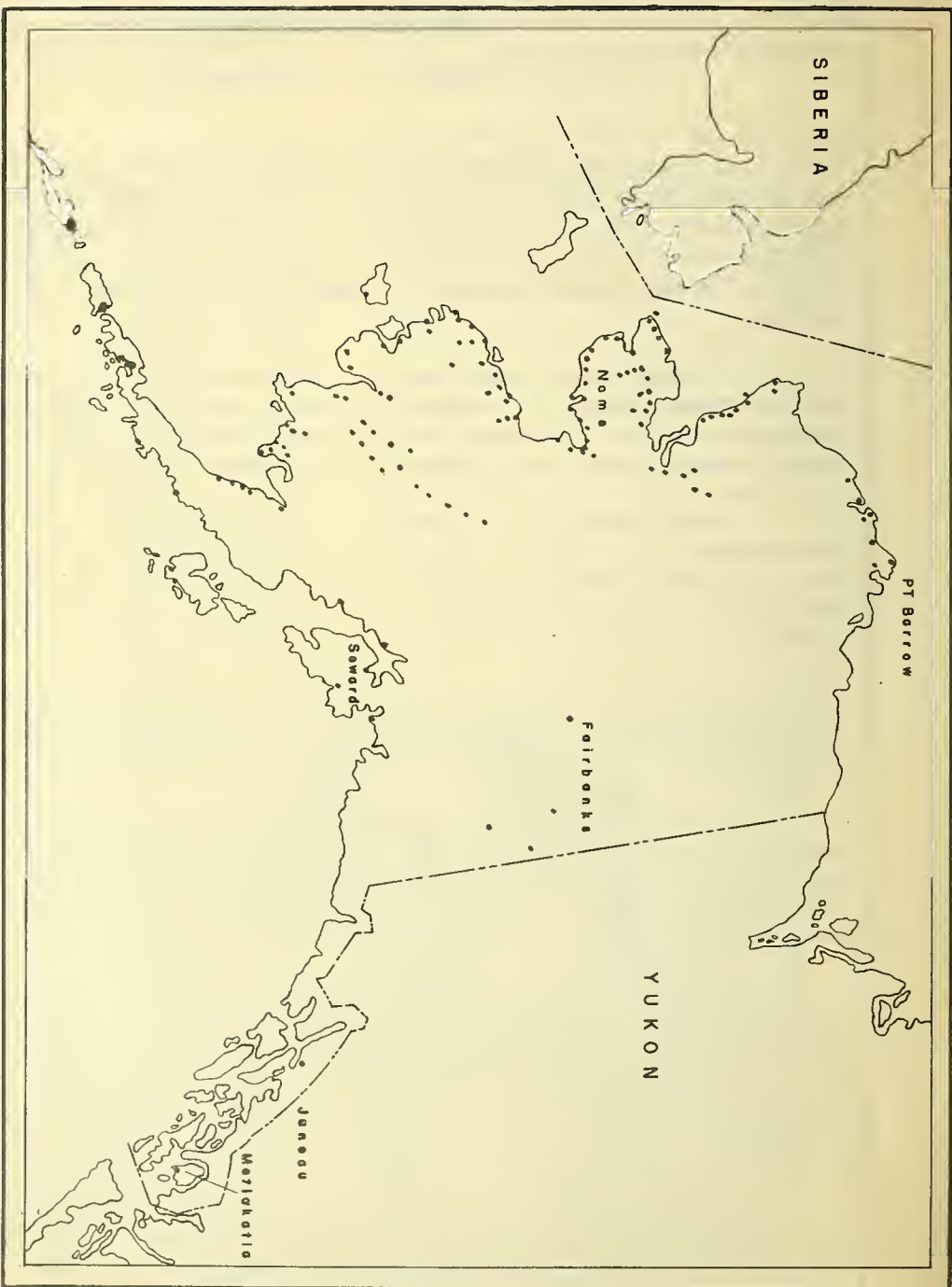
Currently, as one important step in this direction, there has been begun a comprehensive classified index of "Indians At Work", from its first issue to the present. This will be available for the use of readers, research workers and others interested. The index is still in its early stages and when completed a notice will be published to that effect.

In "Indians At Work" we are trying to present each month, in brief form, the most interesting happenings in the world of Indian affairs. For this we need more contributions from our own people in the field and from others.





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The vast Territory of Alaska comparable in size and climate to Scandinavia and with a coastline approximately as great as the United States proper, has a population of only 60,000, of whom one-half are Eskimos and Indians under the jurisdiction of the Office of Indian Affairs. The accompanying map shows Indian and Eskimo villages and some of the larger white communities.

In this issue of "Indians At Work" two important articles on Alaska appear on pages 11 to 13. In one news story Secretary Ickes urges intensive development of Alaska through colonization. The other article discusses the impending purchase of all reindeer now owned by non-natives, and the distribution of these animals among the Eskimos for whom they constitute an important source of food and clothing.